

DISCRIPTION OF WHAT GOD hath Predestinated

Concerning

MAN,

CREATION,

In his { TRANSGRESSION, &

REGENERATION.

As also an Answer to John Robinson
touching Baptisme.

I. THES. 5. 21.

Try all things, keep that which is good.

ACT. 17. 11.

These were more noble men, &c. which searched the
Scriptures daily, whether those things were so.

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objections : & proued, that the baptisynge of Infants
is not warranted by Gods worde ; besides all which
I haue not long since, seene a Booke translated out
of Dutch and Printed in English, prouing that
this iunction of Infants baptism, was brought
in, and Decreed by divers Emperors, Popes, and
Counsels ; so that I am every way satisfioid in
this ; onely John Robinson Preacher to the En-
glish at Leyden, hath Printed halfe a sheet of pa-
per ; who laboureth to proue, that none may bap-
tise but Pastors or Elders of a Church (for other
Officers to baptise I conceiue not that he meaneith)
and consequently, that you and all your compaines
in Englaund, wanting Pastors, are unbaptised.

To John Robinson.

Odeg. In this thing we are iustly called vp-
on, and therefore I shall manifest, that any Di-
sciple of C H R I S T, that hath receiued power
and commaundment from God to Preach and
conuert, though no Pastor, may also by the
same power & commaundment baptise, which
I will first proue by the Scriptures, and then
answer this obiections perticularly.

But first I will lay down a maine foundatiō,
which being sufficiently proued, the euident
truth shall plainly appear : and this it is ; That
the members and Churches of Christ, are so
made ; both by *Faith* and *Baptisme*, and not by
the one only, which being true ; it will follow,
that neither the Church & members of Rome,
are members and Church of Christ, because

Faith

Faith is neither required nor performed thereto; nor yet any profession of people, that separate from *Rome* as from no Church of Christ, retayning *Romes* Baptisme, and building new Churches without Baptisme.

That the members and Churches of Christ, are so made by Faith and Baptisme, even by both, it is proued in *Roms.* I I. 20. &c. where th' Apostle sheweth, That the Church at *Rome*, the *Gentiles*, were grafted into Christ, the head of the body by Faith. And *Rom.* 6.3. &c. they were grafted into Christ and his death by Baptisme, according to Christ's commandement in his Commission. *Go*e make to Disciples all Nations, baptising them into the name of the Father, &c*. And Christ promiseth his presence ^{* Mat.} vnto two or 3. so gathered into his name^{19.}: so ^{* Mat.} that to be gathered into the name of CHRIST, by being made Disciples and baptised, is, to be made members of his body (which is his Church) of his Flesh, and of his bone: plainly confirmed*, wee are all by one Spirit, baptised ^{1. Cor.} into one body: as also, except a man be borne ^{13.} of water and the Spirit, hee cannot enter into the Kingdome of God*. Thus Christ made ^{* Ioh.} Disciples*, wee must be the sonnes of God by ^{* Ioh.} Faith, and put on Christ by Baptisme*. Our entrance into the holy place is, to drawe neare ^{&c.} with a true heart in assurance of Faith, sprinckled in our hearts from an euill conscience, and washed in our bodies with pure water, &c. and ^{* Gal.} ^{27.} wee

b. 10. we are made partakers of Christ¹, by having
b. 5. 14. the beginnings²; which beginnings are Repen-
b. 6. 1. tance, Faith, and Baptisme³; other beginnings,
or foundation can no man lay⁴.

or. 3. 11. Thus was the members and Church of Ieru-
salem made, which was first Church of Christ
L. 19. 4. 1. The 120. euen by Johns Doctrine, which was
ft. 2. 4. 1. Faith, and Baptisme into the name of Iesus⁵,
ft. 8. 12. and thus were the 3000. added, by gladly re-
g. 6. ceiving the Word and being Baptised⁶. Thus
18. 8. were the Churches of Samarie made⁷, the
L. 3. 26. Church at Phillipi, at Corinthe, in Galatia⁸, Col-
1. 12. lassie, and as the Gospell came to these Chur-
ches, so came it vnto all the world, Col. 1. 6.
The manifestation of Faith and Baptisme, hath
Christ ioyned together, and what is mortall
x. 19. 6. man that he should seperate them⁹? This is the
doore into his Kingdome, by which if any man
. 10. enter, hee shall goe in & out and finde pasture,
and whosoever climbevp another way, they
are Thieves and robbers. This is the word of
the Lord, & it endureth for euer¹⁰; and it must
x. 1. 25. be kept without spot vntill Christ¹¹ appearing,
im. 6. and cursed are they that teach otherwise¹².

. 1. 8. 9. This being thus declared, it followeth that
the Church of Roma at this day, and for diuers
hundred yeates, not being made by Baptising
belieuers, but by washing fleshly Infants vp
on confession of suerties for them; therefore
they haue not Christ, but are in Gods accoupt,
as the worst Paganis, Egypcians, Sodomites, Ba-
bilonians,

Babilonians, Gentiles, a habitation of Devils, a ^{Reue.} hold of all foule Spirits, and a cage of euery ^{3.} vncleane and hatefull bird, as also all that se-
perate from her doe confess.

From whence I reason.

If such as came from Gods own people, the *Jewes*, must enter into the Church by manife-
station of Repentance, Faith, and Baptisme, as
well as the *Gentiles*, for there was but one en-
trance for them both^o, then much more such ^{Eph.}
as come from *Egyptians, Sodomites, Babilonians*, &c. ^{18.}
yea from a habitation of Devils, &c. must mani-
fest Repentance, beliefe, and be Baptised, and
so enter into *Christs* Church; but the former is
true, as all the afore named Scriptures preue;
therefore the latter much more must follow;
it is that if any should haue had priuiledge this
way, Gods people the *Jewes*, should.

That such is and was the estate of *Rome*
and *England* when *John Robinson* and his
company left it, olde *Brownisme* freely confes-
seth, yea he himselfe acknowledgeth^o, that ^{7ijij}
the Lord never made Couenant with *Rome* ^{seper.p.}
nor *England*, and not onely *Brownists*, but *Cal-*
nists, *Church of England* and others, apply
all these thinges before named against *Rome*;
yet being loath to cast her downe to the
ground, euen all of them retaine & maintaine
the *Babilonist*, *Egyptian* & *Sodomitic* washing
of this habitation of Devils, for the outward
adge of their Christianity, wherein they take
the

r. 51. 16
a. 3.

the chiefe Corner Stone of *Babilon* for founda-
tion, contrary to the expresse command of
the Lord * ; and besides, they take an other
course in the building of their Spirituall Temple,
then Gods people tooke in the rebuilding
of the materiall Temple, who made all things
according to the first patterne ; and so take
counsell (in their new buildings) but not of
the Lord, therefore shall they bee destroyed,
and are in Gods account, so farre from being
true Churches, that they are Synagogues of
Sathan.

But *Christ's Sheepe* will heare his voyce, and
follow him, calling them *Go out of her, Go out
of her* *, & harken to the Angell flying through
the mid'st of Heauen*, hauing an euerlasting
ap. 14. Gospell, not a new Gospell, they that bring
h. 1. 8. 9. new Gospell, are to be held accursed* ; the old
Gospell of I E S U S C H R I S T, is to saue, all such
rk. 16. as beleue and are Baptised*. Thus doe *Christ's*
folow him in what he hath commanded, and
h. 2. so become a habitation of *God* by the *Spirit**,
and water, which Church Christ sanctifieth by
h. 5. the washing of water through the Word*.

All which I haue shewed to this end, to
make plaine, that if *John Rob:* and others did
walke in the path of the Lord, as they follow
the vision of their owne hearts, they shoulde
constrayned, to practise that in the building of
the Church of *Christ*, which they disapprove in
vs, that is: That when they seperated from that
habitat

habitation of Devils, (*Rome*) and were to combine themselues together to be a Church, some one must Baptise, not being yet Pastor or Elder; For there must be a Flocke, before a Shepherd, as were all the Churches of the Primitiu time, and as was *Io. Rob.* flocke before they made him their Shepherd.

And one thing more I would demaund of him, seeing he hath cast away his Popish Priest-hood, and yet retaineth his Popish washing for his Christianity, (for other christianity hath he none, in that by Baptisme, men put on either a true, or false *Christ*.) Why he could not as well haue repented of the euils of his Ordination, and yet retaine that ordination still, as repent of his Baptisme, and yet keepe it? In his Baptisme, hee confesseth there was neither fit party to be Baptised, right party to Baptise, nor true fellowship to bee Baptised into; but onely washing with water with the wordes used in *Christ's* Baptisme: So I say was therein his ordination, imposition of handes, with fasting and Prayer; If he say there was no right party to be ordayne, true parties to ordayne, nor true communion to be ordayne in; (which is all he can say) so much saith himselfe of his Baptisme: and therefore his own wordes^{*}, are ** Man a sword to kill and confound himselfe, where pag. 7.* he saith of his ministerie and all that receive it from *Rome* and *England*, thus: And for the Minister repeating of what hee hath done at his admissi-

admission, it may well be called a supposition
of an impossibilitie and contradiction, he can-
not repent of his sinne, which is his receiuing
authoritie from the B. to Preach, but he must
forsake and renounce the same authoritie as
he received it, which if he doe indeed & truth,
hee ceaseth to be a Minister, &c. these are his
wordes. Now who, (being free from preju-
dice) doth not see, that these wordes may bee
taken vp against his Baptisme : He cannot re-
pent of his sin which is his retained Baptisme
received from a habitation of Devils; but hee
must forsake and renounce the same Baptisme,
as he received it; which if hee doe indeed and
truth, he ceaseth to be baptised, as he ceaseth
to be ordained. Further hee saith. the very
obtaining & receiuing of the Bishops license,
is a reall acknowledgement, that the Bishops
hath a lawfull power to graunt it, &c. So say I
his very obtaining, retaining and iustifying of
that Idol Baptisme of *Rome*, is a reall acknow-
ledgement, that the Church of *Rome* hath a
lawfull power to Baptise; which hauing, then
how can it be denied, but that *Rome* and *Eng-*
land is Gods Church and people, which *John*
Rob: and all his followers deny. And further
he saith*. Take away the Bishops authority,
and how can the Ministers remaine ? take a-
way the Co-relatiue, and the relation ceaseth:
So say I, seeing he taketh away from *Rome* and
England, power to be either true Church, or to
have

haue true Ministers, how can the Baptisme re-
maine ? seeing he taketh away the Co-relatiue
why doth not the relation cease ? I may say of
his Popish Baptisme, as he saith ^{*} of the Popish + *Man*
Jurisdiction. In vaine doth he apply his indu- 16.
stry & Art in the washing of this Blackmoore.

But now I proue, that a seruant of Christ, not
being yet in the office of Pastor or Elder, may
baptise, thus : Whatsoever is written aforetime
is written for our teaching [¶] ; but it is written ^{* Rom.}
aforetime that Disciples of Christ, though yet
no Pastors, did Baptise : therfore we are taught
being Disciples of Christ, although yet no Pa-
stors, to Baptise when iust occasion is giuen.

1. To proue that Disciples of Christ not be-
ing Pastors did Baptise, I produce *John Baptist*
example, who was no Pastor and yet Baptised
such as entertained his counsell ; If any obiect
hee was a *Prophet* and more then a *Prophet*, let
such know, that the least in the Kingdome of
God is greater then he : which being true, it fol-
loweth ; that he which hath *Johns Doctrine*, by
the power whereof he conuerteth, and also is
greater then *John*, he may Baptise by *Johns ex-*
ample which is written for his instruction ; but
euery Saint of God now having *Johns doctrine*,
by the power of which hee conuerteth is grea-
ter then *John* : and so may Baptise, by his ex-
ample which is written for his instruction.

2. The Disciples of Christ, though no *Pastors* + *Io.*
did Baptise, which is written for our instruction : &c.

xi. So did *Ananias* a Disciple, not a Pastor.

3. Christ commandeth euery Disciple to the
end of the world; to go teach, make Disciples
(according to his best abilitie) and such as are
made Disciples to Baptise them, and he will al-
waies be with them; who soever therfore may
make a Disciple, he may Baptise by Christ's com-
mandement, hee hath coupled them together,
and let no man seperate them, from the begin-
ning it was so; till Antechrist forbade it, Rome
and England forbidding all that haue not their
Ordination frō them, either to Preach, to con-
uert, or to Baptise: and some of the Brownists
acknowledging it lawfull for any Disciple, to
Preach & conuert, but not Baptise: though o-
ilk. & others of them holde; that Disciples of Christ
owres. though not in office of Pastor or Elder may
conuert and Baptise also, vpon which they
haue bene at deadly jarres these many yeares.

If any obj. Et; this Commission and coman-
dement, was giuen to the persons of the Apo-
stles oniy; I answer: It is not true, as appeareth
by the words: *The cōmission is giuen to such*
as whose persons remaine vnto the end of the
world*, namely the succeeders of the Apostles
in their Doctrine siō time to time, with whom
Christ promiseth to be present alwaies, even to
the end. The Apostles haue left their power
and Doctrine wholly behind them, nothing is
dead but their persons; and therefore the Do-
ctrine of Paul, being now in the person of a
beleauer;

beleeuer ; the Cōmandement is written for his instruction, bidding him go Preach the *Gospell* to every creature, & to all Nations (according as God enableth him, for he requireth not what we haue not) Baptising them : this commandment is now as powerful in the person of a beleeuer as euer it was. If it be affirmed that the Pastors or Elders now be the onely successors of the Apostles for the performing of this Cōmandement, *Goe Preach and Baptise.* I say it is a meere fiction, there is not the least shew in all the Testament of *Iesus Christ*, that Baptising is peculiar onely to Pastors, which might satisfie any man of reason ; neither can it bee proued, that euer ordinary Pastor did Baptise. And it is most plaine, conuerting and Baptising is no part of the Pastors office : his office is, to feed, to watch, to ouersee, the flocke of *Christ* already the Church : his charge is to take heed to the flocke, and to feed the Church, and to defend them in the truth against all gainsayers * : further then which, no charge is laid vpon him by vertue of his office : That hee may Preach, conuert and Baptise, I deny : not, as another disciple may ; but not, that either it is required, or he doth performe it by vertue of his office ; no proofe for that imaginatio can be shewed : and therfore it remaineth firme & stable ; euery Disciple that hath abilitie is authorized, yea commanded to Preach, conuert & Baptise, as well, and as much (if not more) then a Pastor.

*Act. 2
Tit. 1

4. As Christ saith, They haue Moses and the
16. Prophets; so euery belieuer hath Christ and his
Apostles, commaunding him to couer to
14.1 Preach, & to call all to come, and when they
el. 22. come to Baptise them: Heare is the King and
Lawgiuer; the Citty *Ierusalem*, the new Testa-
ment; with her gates open; and the Spirit of
God bidding all come freely, and all the Faith-
full made Kings and Priests vnto God; what
14.2. 5. should let that they may not Baptise till they
1. 1. 6. haue Officers, or when their officers are sicke,
dye, are in Prison or the like? Doth their pow-
er then cease to Baptise any? and so to receiuie
them into the Church: The primitiue Chur-
ches never knew this, who all were gathered
by Faith and Baptisme, and who were without
14.21 Pastors a good while (for a young Disciple
may not be a Pastor) and they increased and
1. 3. 6. grew, being left of the Apostles for a season,
who after their long Journeys to other places
came to them againe, and taught them the or-
der of hauing Pastors in euery Church.

Now I come to *Io. Rob.* grounds & proofes as
he calleth them, wherby he laboreth to proue
that all y haue bene Baptised by any but a Pa-
stor are vnbaptised; And this be faist, he can doe
by our owne grounds compared with our practise.

1. We say Baptisme vnlawfully administered
is no Bapt. of Christ. 2. Wce also affirme
that he who by administering his gift conuerts
another, may also Baptise him, and that with-
out

out any other speciall calling thereto.

Against which, *John Rob.* layeth downe as a foundation of his prooves 2. speciall rules: viz.

1. That there is no lawfull Baptisme, but by him that hath a lawfull calling to Baptise, his warrant he seemes to haue*. 2. His second rule is; that onely he hath an ordinary lawfull calling to Baptise, who is called thereto by the Church, to which hee sets no Scripture. ^{11. Heb.}

His inference is: That all those, and consequently wee, not being Baptised by any so called, but by those they conceiue conuerted them, by their gift, are vnlawfully Baptised, and so unbaptised persons.

Now to answer both these, the first needs little; for we affirme with him, that there is no lawfull baptisme, but by him that hath a lawfull calling to Baptise, &c. From whence mark what followeth against himselfe: that is vnlawfull Baptisme, that is administred by him that is not lawfully called to Baptise: But *Jo. Rob.* was baptised by one not lawfully called thereto as himselfe confesseth*. Therfore that baptisme hee retaines and pleades for, by his owne ground is vnlawfull Baptisme. *Tans* in smiting vs he woundeth himselfe.

To the 2. Rule he bath annexed 6. prooves: but first to answer the rule, & after the prooves in particular. The rule together with his inference is also fully against himselfe; for if onely hee that hath an ordinary lawfull calling

from a Church mult Baptise, and they that are baptised by any not so called are vnbaptised persons, then himselfe and his followers being Baptised by those that both wanted a true Church to call them, and also an ordinary law full calling to baptise, as himselfe confesseth, is both vnlawfully baptised, and so vnbaptised persons by his owne ground; thus is the wicke catched in his owne craftines.

Againe in all his 6 prooofs, there is not one Scripture confirmes his rule; his rule is: *That onely hee hath an ordinary lawfull calling to Baptise, who is called thereto by the Church*, but none of those produced by him, were called thereto by any Church to baptise, therefore servies not his purpose. Besides, *they were none of them Pastors of any particular Flocke*, which is the thing hee must proue or nothing. And for vs who he intends his rule & Inference against, wee haue and shall through the strength of Christ clearly shew to euery reasonable man, either his grosse ignorance, or his willing subtilty, & our owne innocency that wee all are both lawfully Baptised & baptised persons according to the will of God. And for an extraordinary calling wee challenge none, but content our selues with what the Word affoords vnto vs, and that which it warrants not, is extraordinary; which is doctirnes of *Io. Rob.* of priuate communion with the publique members of the Deuill and such other his extraordinary stuppe.

These

habas and Paul himselfe : And for his question,
if two or three be instruments in converting one,
who shall baptise them ? I answere, even any one
of whom they shall agree, or any other Disci-
ples present, that was no instrument in his con-
version : for we doe not say, that hee that con-
uertes must baptise, but may baptise. Christ con-
uerted many, yet baptised none, but leſt that to
his followers : Paul conuerted all the Corinths,
yet baptised few, other Disciples baptised : his
chiefē worke was conuersion. And where as hee
saith by this ground a woman may baptise :
we say, women may neither teach nor baptise
in the Church, though it consist but of two or
three, as Christ saith sometimes it doth. But
out of the Church, where men Disciples are
wanting, wee doe affirme that women haue
been and may be worthy instruments for con-
uersion of others, but where men Disciples
are present, the woman must not usurpe autho-
ritie ouer the man, but must leарne in silence. And
I desire it may be obſerued, that this which
Job. Rob. so much contradicteh in vs, he hath
laboured much in himselfe formerly, vſing
many reasons and persuasions, to proue, that
they that haue the word, and may vſe it; haue
power also, to vſe what the word teacheth,
and bringeth diuers humane testimonies to
accord with him. First, Perkins ypon the Gal.
writing, that priuate men (as he calleth them)
may ordaine Ministers : and his reason is
(which

*Iustit
sep. pa*

(which John Rob. giueth much probation of)
Where God giues the word, there hee giues the po-
wer also: Also hee bringeth Peter Martyr, to
proue, that at the first plantation of Churches,
where men want, women may Baptise. His
wordes are, Touching the Ecclesiasticall Mini-
stry we haue signified before, that it may not bee
committed to Women, and they are not fit for it.
But now we adde, that, in the planting of Churches
as new, when Men want which should Preach the
Gospell, a Woman may performe that, at the first;
but so as when shee hath taught any company, that
some one man of the Faithfull bee ordayned, which
may afterwards minister the Sacraments, teach,
&c. This Ie. Rob. approueth of; & yet for want
of other matter maketh objections now, a-
gainst Peter Martyr, himselfe, and vs.

Thus his 6. which he calls' proofes, but may
fitlyer bee called Cauillations, are answered.
Now he pretendeth to answer, one of our ob-
jections, as hee saith: And this it is; *Hee that*
may doe the greater may doe the lesse; but men
by vertue of their gift, without other calling
may Teach which is the greater; therefore and
Baptise also which is the lesse.

But here I must say, he wrongeth vs, we doe
not say, having no calling, but wee say, a Disci-
ples hauing a gift, and not being in the Office
of a Pastor, &c. may teach, by vertue of Christ's
comandeinent, & the Disciples example which
is calling sufficient; and so doing the greater
which

which is to Preach, he may doe the lesse which
is to Baptise; by the gift and commandement,
which is as well for the one as th' other: that he
may doe both, I have shewed; that Baptisme is
inferior to teaching, Christ's example & Paul's
formerly spoken of declareth: That hee that
doth the greater may do the lesse, I proue thus.
Our Lord Christ rebuking the hypocrisie of
the Jewes*, Who thought it lawfull to sweare by * Mat.
the Temple, but not by the golde on the Temple: to
sweare by the Altar, but not by the offering on the
Altar, saith Hypocrites, Whether is greater the
Golde, or the Temple that sanctifies the golde? the
Offering or the Altar that sanctifieth the offering?
Wherein he plainly proueth, that either, it was
not lawfull for them to sweare by the Golde,
and the offering, or else it was lawful for them
to sweare by the Temple and the Altar; for if
it were lawfull to sweare by the greater, much
more was it lawfull to sweare by the lesser: And
hereby he proued them dissemblers, in making
a shew of a reverent respect of some of Gods
ordinances and that the lesser, and not of o-
thers, and that the greater. That this is our Sa-
niours meaning I thinke none will deny.

So may I iustly rebuke (by this example) the
hypocrisie of such, as say it is lawfull for Disci-
ples though not in Office, to Preach and con-
uerter, but not to baptise: unto whom I may say,
*Hypocrites, whether is greater the Water and wa-
shing, or the Word that sanctifieth it?* If it bee
lawfull

lawful to meddle with the greater much more
is it lawfull to meddle with the lesse : and hereby
you doe but dissemble, in making a shew of
more respect of Baptising which is the lessers
the you do of Preaching which is the greater.
You must either with *Rome & England* forbid
all, (not in office) to Preach which is the greater,
or else yeld to the truth, and confess that
one not in Office may baptise which is y lesse:
for Christ hath coupled them together and let
vone disioyne them. I will now add for con-
clusion of this, what *John Rob.* hath himselfe
sc. of formerly writte, First thus. If the Church with-
out Officers may Elect, it may also ordaine. If it
have the power of the one, and that the greater, it
hath also for the other which is the lesse. And again
sp. 2. thus, Every Church hath right to the Word, Sa-
craments & prayer within it selfe, which are grea-
ter, and therefore to Excommunication which is les-
ser then they; in which himselfe affirmeth; that
they who may do the greater, may do the lesse.

But now for answer to himselfe and vs, hee
hath onely produced, First, a collection from
the Scripture. 2. A simily of his owne deui-
sing: his collection is, *Hee that may doe the
greater may not doe the lesse.* For (saith he) Pre-
aching in the olde Testament some might doe,
yet those persons might not carry the Dung of
the Sacrifices out of the Temple, nor the ashes
fro vnder the Altar, but quoteth no Scripture:
his meaning I take it is this: *That although the
Prophe*

propriae regalitate, being not of the Office of
Leui the Priest, yet none might meddle with the
meanest service of the Tabernacle but the Priests
and Levites; which being true; what doth this
make against what I herein affirme? even no-
thing; because, 1. The Priests were appointed
only to this seruice: and all others expressly
forbidden, but no such thing is in this: for nei-
ther is Baptising appointed to the Pastors one-
ly; neither are any other Disciples in any mea-
sure forbidden it, but the contrary as before
hath beene proved. 2. If the Priests might
meddle with all the seruices of that olde Ta-
bernacle, then may all the Saints (onely *Women*
that are in some tinges forbidden) meddle
with all the seruices of the new Temple & Ta-
bernacle, forasmuch as they are all Priests unto
God". 3. Conuerting and baptising cannot be
called a seruice of *the* Temple, but rather a hew-
ing of stones in the mountaine, & laying them
into the Temple, or adding them to the Tem-
ple, the which every *Isralite* might doe", and that
was not tyed to the Priests onely: Euen so e- ^{1. Pet. 2} &c.
very beleueer who is a Jew within may not onely
hew spirituall stones in the world; but may al-
so lay them in the Temple, that being no part
of the Pastors office, which againe and againe
I confidently affirme, there being not the least
new for the same in the Testament of *Iesus*
Christ, where onely the Pastors Office and
seruice is declared.

Againe

Againe, of his family there is nothing in it;
for 1. They to whom the King hath giuen Co-
mission, to declare his gracious pardon to the
rebels, to them hath hee giuen power also to
baptise them as before. 2. I deny Baptisme
with water to be the seale of this pardon. John
Rob. hath often bene willed to proue it a seale :
L. 23 which yet he never hath done, *The seale of this*
O. *pardon is the holy Spirit of Promise*, which is, the
L. 22 *worke of God*: It is neither in the power of the
L. 27. Pastor, nor any Disciple to set this too : they
are but Ministers or instruments, whereby God
doth conuey it into the hearts of the faithfull,

And thus I have answered every particuler,
leaping that every childe of wisdom will judge the
Adversary fully confuted, and the truthe confirmed.

The rest of the Principles, there is not much con-
trouersie about, especially of the Resurrection
of the Dead and Eternall Judgement ; and there-
fore will wee heere cease at this time, praying
that for this our trauell, we may gaine but this ;
A serious consideration of what is written : and
if any defects bee either in Printing or binding,
(both which unto vs are difficult) wee pray the
one may bee passed ouer ; and th' other may be
amended.

The End.

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